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WEEKLY REVIEW.

—In the Life of Sir Henry Lawrence there is mention made of an army chaplain, Rev. G. (afterwards Sir George) Craufurd. At Allahabad, in 1830, Mr. Craufurd was frequently visited by sepoys who wished to converse with him about Christianity, and after a while, having been invited by them, in a polite note, to visit them in their lines, he did so, accompanied by a catechist. They provided him a chair and a desk, and were attentively listening to his explanation of the Catechism, when a shadow fell over the circle occasioned by the passing of an elephant, bearing two officers. One of these, Major———, presently made his appearance in the midst of the group, and vehemently upbraided the chaplain for preaching to the sepoys. The matter was reported to the General and then to the Governor-General, Lord William Bentinck; and soon orders came from Archdeacon Corrie to Mr. Craufurd not to visit the sepoys again. The sepoys however continued to visit Mr. C. and after a while some of them applied for baptism. Again there came orders from the highest authority, forbidding the chaplain to baptize the sepoys. Orders were then issued to all chaplains not to speak to sepoys about religion. We quote the concluding paragraph of the account:

"Major———, who was thus unhappily instrumental in shutting out the Native soldiery from a knowledge of the true and spiritual nature of Christianity, lived to rise to the highest ranks and commands of the Indian army, and to see that great Mutiny which arose in 1857, from the sincere but ignorant belief of the sepoys that a greased cartridge could be a vehicle of religion. Most barbarously did the Mutineers murder him, and nearly all under his command; and no incident of that dreadful time has been more bitterly mourned by Englishmen. But would not the ground of that Mutiny have been entirely withdrawn, had we during the previous 30 years allowed the sepoys to cultivate if they wished a friendly intercourse with our chaplains, and acquaint themselves with the only way in which we believe our religion can be embraced? And have we since learnt this lesson from the Mutiny? Are we not still doing all we can to shroud Christianity in mystery, and make our religion a bugbear?"

The above note is from the pen of Sir Herbert Edwardes.

The people of this country believe in an overruling Providence, and it was very natural for them to see in the transfer of this country to Great Britain the hand of God, and to desire to learn something from their rulers regarding God. We too believe that the transfer would never have been effected, if it had not been that God wished the people of the country to have an opportunity of becoming acquainted with revealed truth. "God will have all men to be saved and to come unto the knowledge of the truth." Believing this we cannot but look upon the policy of the Government in forbidding its servants to speak of Christianity to the Natives, as criminal. When a subordinate Government presumes to set aside the commands of the Supreme Government, it is considered an unpardonable offence. The minister of Christ mentioned in the above extract had a command from Jesus Christ to preach the Gospel to all whom he could reach; the Government of India interposed and strictly forbade him to do it. This is a crime of fearful magnitude, however men may make light of it, and it is probable that we are still suffering from the penalty imposed on account of it. When God's time for conducting the children of Israel into the land of Promise had come, they drew back through unbelief, and had consequently to spend forty years in the desert. We believe that a half century ago, if Government had interposed no restrictions upon the preaching of the Gospel and the confession of Christ, there would have been a comparative readiness on the part of the Natives to embrace Christianity. Christianity does not ask the patronage of Government, and can do very well without its money and without its strong hand; but studied disfavor and depreciation, and a bowing down to the basest prejudices of idolaters are only calculated to hinder the progress of the truth. What would be the effect of such action as is mentioned above, on sepoys? They would look upon it as the expression of a dastardly fear, and would be puffed up with the idea of the great importance of their religious views.

—The Bishop of Manchester thus administers comfort to those whose duties hinder them from attending divine service:

"If a man tried to be good, and realised that he had a duty to perform, and tried to keep himself pure and unspotted from the world's contagion: if he tried to lead a better and holier life: that would avail him just as much as all the church-going and chapel-going of other people."

It is true enough that many do not profit much by church-going and chapel-going, and that a man can find God everywhere. The thing about which we are doubtful is whether religion can be adequately expression by the word 'trying.' We do not find that in Scripture the command is to try, or that men are to be accepted on the ground of having tried. The Bible does not say, Thou shalt try not to steal, to lie, to get angry; thou shalt try to love God and thy neighbour. Let us look at the matter from a secular point of view. When carpenters are wanted, the question is not, Have you tried to be a carpenter? But are you one? When candidates for an examination in Hindustani present themselves, one man may bring evidence that he has tried more than any other has, but this will not help him one whit; he must show that he actually knows it. Society rejects a man who is not polite, no matter how much he may have tried to be so. Why is it now that a rule which is discarded in all other things, should be adopted in religion? Our Lord says: Strive to enter in at the straight gate; but then he shows that it is the actual entering in, not merely the striving that saves. What is it to enter in? It is to have a true faith in the Saviour; this secures to you the power and wisdom of Christ; apart from this a man may try till he wears himself away to a mere skeleton, without being what he needs to be. "What shall we do that we might work the works of God," asked the Jews: Jesus replied: "This is the work of God that ye believe on him whom he hath sent."

—We have marked for insertion in our columns, an article on "Ultramontanism" by an American writer which deserves the attention of every one who would understand the signs of the times. A correspondent of one of our Bombay papers was lately lauding the liberality of the Church of Rome on the ground that Dr. Newman had admitted that persons who "lie under invincible ignorance of our most holy religion," and who also lead a good and upright life, fulfilling the natural law, may obtain eternal life! Here is the way in which it is put by a Pope in the bull "*Unam Sanctam*:" "to every human creature we declare, assert, define and pronounce, that it is entirely essential to salvation to be subject to the Pope of Rome." These are the 'great words' spoken of by Daniel.

—The directors of our principal Railway Company seem to think there is too great a desire in the community to find employment on their lines, and have adopted the rule of giving 'leave without pay' in the slack season to the officials whose services they can dispense with. This seems to us a penny wise and pound foolish system. In every kind of business there is a slack season; but what merchant would think of dismissing his clerks at that time to take them on again when the busy season returns? It is not a selfish policy like this that secures the best men for its work.

—Writing to a clergyman Mr. Gladstone says:

"If the Establishment is hard to maintain, it is harder to destroy, but I don't anticipate that reforms of it, such as you desire, will ever appear anywhere except on paper. I have one advantage over you; the Church of England was, in my view, founded not 300 years ago, but 1,800, and I am persuaded there is that in her which, with establishment or no establishment, it will keep or find for her, great as are her sores and her sins, a place and a name in the final record of God's dealings with mankind for their salvation."

It is a new idea to us that the Church of England was founded 1800 years ago. That there were Christians and Christian churches in England nearly 18 centuries ago, we think quite likely; but in the distinctive sense in which the expression is used in the above paragraph, we do not see how the Church of England can be identified with that of the first centuries. But if we concede that the church in ancient Britain was the Church of England, then have we a very good proof that the establishment is not necessary to the existence and successful working of that church. But the church that existed in Britain in the first two or three centuries had certainly no affinity with that which afterwards burned men for not worshipping the host and for reading the Bible. It is noteworthy that even Mr. Gladstone believes that the Church of England would survive disestablishment. We believe that an Evangelical Church of England would not only survive disestablishment, but would enter upon a career of distinguished honour and success, having the blessing of God as she never had before.

—Mr. Dyanund Saraswati is creating a great sensation in Poona. He is a great iconoclast, vehemently denouncing idolatry and caste. He is also reported as making severe attacks upon the Bible, the Koran and the Zendavesta. He will concede to you that the Vedas are of divine origin, if you will accept of him as their interpreter. While making war on so much that men honour, it appears that he does not object to having honours paid to himself. Last Sunday there was a grand procession arranged in his honour in Poona. It was led by an elephant well-caparisoned. Then bands of musicians with policemen. Then the Pundit himself and his friends. The procession moved from the camp to the city, attracting of course a vast amount of attention. But the attention was not altogether of a sympathetic kind. The Brahmins and Bhuts of Poona, having won so many victories, were not disposed to be thus unceremoniously snuffed out. Another procession was organized, led by a well-caparisoned—ass, with a band of music. The police made an assault upon this second procession; and the result was a great row in which stones were thrown and sticks were used. It was ten o'clock at night before the crowd could be dispersed.

—The *Bombay Catholic Examiner* said that Miss Weppner, having "refused to stay at the Bandora Convent, lodgings were procured for her in Meadow

Street, where she was entirely provided for by the Nuns of the Fort Convent."

This places the Nuns before us in a very interesting light. Unfortunately the facts were somewhat different. The Rev. Mr. Deimler writes as follows to a contemporary:

"In contradiction to this statement, I feel obliged, in the interest of truth, to assert that after Miss Weppner had been refused permission to stay in the Fort Convent, A. C. Gumpert, Esq., then Consul of the German Empire, introduced her to us, and requested us to receive her as our guest for the time she would be in Bombay. We gladly received her at once into our house, and she was our guest for a fortnight, the exact period of her stay in Bombay.

Mr. Gumpert now says that before going to Mr. Deimler's house, she did stop at a house in Meadow Street.

—We learn from the 8th Annual Report of the Indian Home Mission to the Santals for 1874-75 that Mr. Haegart has left the Mission and is working for himself in another part of the same field. Mr. Skrefsrud and a new Missionary, Mr. Bunkholdt, with Mr. and Mrs. Boerresen are carrying on the work. There are thirty Native pastors in charge of 144 villages, and 8 travelling catechists. There are 39 village schools. Received by baptism, adults, 1,592. Present number of communicants 1,938. We have already spoken of the wonderful work whose results are here chronicled. What helped very greatly the spread of the Gospel, was the readiness of those who found salvation to communicate to others the knowledge of it. The missionaries are now doing their best to train a number of youths for pastoral and educational work. We understand that a meeting of all the Santal missionaries (connected with four different societies) will take place shortly at Ebenezer. We have marked some passages of this Report for insertion. Our readers will not forget to give thanks to God for the large measure of blessing that has rested upon this Mission.

—It is matter of much thankfulness that the Young Men's Christian Association in Bombay has been so successful. Its numbers are constantly on the increase, its weekly meetings are well attended and most interesting, and the members are, we believe, laying out work for themselves. Friday of last week the Association had a tea meeting at which about 225 (all of one sex) were present, though the rain was pouring in torrents. An hour or so was spent in very pleasant social intercourse. Mr. Conder afterwards took the chair and addresses were made by the Rev. Messrs. Park, Urquhart and McKichen, General Phayre and others. The singing was something grand, Mr. Sankey's martial and soul-stirring hymns being sung with the greatest spirit.

—A Sunday-School Convention for India is to be held at Allahabad, January 6th and 7th. The idea originated with the Methodist Episcopal missionaries in N. India, and appears to have been cordially taken up by missionaries and workers of other bodies. We have before us a list of topics and essayists which, at a later period, we may lay before our readers. It is evident that the importance of the Sunday-School agency is beginning to be better estimated. The usefulness of this institution depends very much upon enthusiasm and common sense; the latter to ascertain the most effective means of utilizing the Sunday-School, the former to supply the impelling force. We may hope that this Convention will give a new impulse to the work, by showing how effective the schools may be made, not only to Christian children, but to others, and by showing the methods necessary to this.

The Confessional has been set up in St. Peter's, Mazagon, and a little tract entitled "Hints for a First Confession" is put into the hands of those who are invited to confess. A copy of this is before us. The first Confession is described as 'the great turning point in life.'

"For having, as far as you can, brought all your sins before God in the presence of His Priest, having repented of all, and received His Pardon for all, you may begin to devote the residue of your life to Him."

The Father Confessor, as we may term the writer of these hints, then proceeds to point out the best way of becoming acquainted with the sins of the past life. Divide the life into periods and take up one at a time; avail yourself of all helps to memory; write the sins down in cipher as you remember them; sins of act, sins of thought, sins of the senses, sight, hearing, touch; make an estimate of the frequency of each sin.

"People have been able to recall that such or such a deadly sin was committed, at times twice in the week, or even daily. Make such an average, as nearly as you can, for each year."

"Having cleared your mind of its chief sin, go on to others, as they weigh most upon your mind, going through the Ten Commandments and the seven deadly sins." "Take some *full book* of self-examination; any full book will do. The book of conscience is the fullest, and any other is but as a sort of supplement to it."

"A Confession avails which contains all you can recall. If other sins come back to your mind afterwards, which you would have confessed had you remembered them, they should be confessed afterwards, because the forgiveness is conditional upon the completeness of the Confession."

How far is all this from the Gospel of the grace of God. Repentance is 'change of mind;' this is the meaning of the Greek word *metanoia;* instead of loving sin and turning from God the individual now loves God and turns from sin. One glance at the suffering Saviour will do more to make a man acquainted with the exceeding sinfulness of sin, than any such details of self-examination as are prescribed above. We can hardly conceive of any thing more likely to have a bad effect than for a man to be raking and reraking in this way the dunghill of his past life: the thing to be done is to get away from it as fast as possible. And then the idea of pouring all this delectable stuff into the ear and mind of another! The people who engage in this business might be designated a Mutual Demoralization Society. Of course, we acquit them of any intentions that are not good; but they ought to know better than to foist such an institution upon Christianity. The believer is to confess Christ as his Redeemer from the guilt and pollution of sin and to do it before all; and he may profitably confer with his fellow-believers on points of Christian experience, bearing in mind that there are things the mention of which does not become saints. But when a young woman is taught to pour into the ears of a youthful "Father" all the turpitudes that her memory can lay hold upon, we would think she would want to lay down and die rather than meet again the eye of that person. At all events she has bound herself by adamantine chains and delivered herself into his power for life. Shall this monstrous thing go on? "Whatsoever things are true, whatsoever things are honest, just, pure, lovely, of good report; if there be any virtue, and if there be any praise, think on these things."

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FRIENDLY WORDS TO ROMANISTS.—XI.

Believe on the Lord Jesus Christ and thou shalt be saved, is the invariable declaration of God's holy word. Heaven and earth may pass, my word shall not pass away. Men are born again of the incorruptible word. Go into all the world and preach the Gospel to every creature and lo, I am with you always even unto the end of the world. No words could more emphatically declare that salvation is by the Gospel, the unchangeable Gospel, the everlasting Gospel as it is called in Revelation. Jesus, who is to be the judge of all mankind, says: He that rejecteth me and receiveth not my words hath one that judgeth him; the word that I have spoken the same shall judge him in the last day. Mark this, dear reader; he that is to judge us all tells us what standard shall be used in that day; it is the word that he has spoken, the word of the Gospel, that word which all are so solemnly warned neither to take from nor add to.

Now we are told that the Church of Rome is always the same; *semper eadem.* In this case, she cannot have any other way of salvation than that which is so plainly written in the inspired writings of evangelists and apostles. The Church of Rome professes to rely on Scripture and tradition; but we have plainly seen that in all that pertains to salvation, Scripture claims to be all-sufficient. The apostles taught orally no other things than they taught in the inspired epistles. Tradition means something delivered over. What the apostles learned of Christ we know; for we have the very teaching of Christ; and it was this that they were commanded to teach. To the Thessalonians Paul writes: "Stand fast and hold the traditions which ye have been taught, whether by word or our epistle." 2, ii. 15. The word is also used in 1 Cor. xi. 2. The traditions are not something distinct from the writings; Paul speaks of his epistle as, equally with the spoken word, traditional, viz. Something received from the Lord and made over to them. As we have said, we know what the Lord gave to his apostles to preach; we also know what they preached; and the following passage is decisive as showing that the written word is God's word to the Christian church of all ages: "All Scripture, inspired of God, is profitable to teach, to reprove, to correct, to instruct in justice, that the man of God may be perfect, furnished to every good work." Let the reader note this language, so explicit. Also Christ's prayer: "Sanctify them through thy truth." "Other foundation can no man lay than is laid;" that is, other foundation for faith.

Five years ago, the Pope summoned an ecumenical council, and after consulting with them proclaimed the dogma of Papal Infallibility. From the moment that that decree was promulgated, the acceptance of this monstrous doctrine is necessary to salvation. For 1800 years it was not necessary to salvation to believe this dogma; now it is. Yet the boast is *semper eadem*, the unchanging church.

Sixteen years before that, the Pope decreed the dogma of the Immaculate Conception of Mary, and from that moment no man is permitted to reject this unscriptural dogma under pain of everlasting death. For 18 centuries a man might be a good Catholic and disbelieve it; disbelief means now damnation. Yet this church is *semper eadem!*

It was in the middle of the 16th century, at the Council of Trent that the doctrine of purgatory was formally adopted into the creed of the Church of Rome, and from that time became an obligatory article of faith.

In the Council of Constance, A.D. 1414, the sacramental cup was removed from the laity; but in the 12th century Pope Paschal II. had issued an order to the same effect.

The adoration of the Host was introduced by Pope Honorius III. in the 13th century. The power of creating bishops, abbots, etc. was claimed by the Popes in this century, in which also the Inquisition was established, and the Dominicans, Franciscans and other orders had their origin. Thus one by one, the great distinctive features of the Church of Rome come upon the scene as we penetrate the past.

In the 9th century we find the rise of transubstantiation and the sacrifice of the Mass. The canonization of saints was introduced by Pope Leo. II. In the year 787 the worship of images was authorized by the second council of Nice, and Masses for the dead were introduced in the same century. In 606 Pope Boniface IV. received from the Emperor Phocas the title of ecumenical bishop, a title which Pope Gregory had declared a dozen years before to be a sure sign of antichrist.

With reference to some of these dogmas we are far from asserting that they were unknown up to the moment of their promulgation. For instance, the doctrine of Mary's Immaculate Conception; it was often advanced and advocated and disputed before its adoption. In general the church has been prepared for each dogma before its promulgation. But the point is this. These several doctrines were at certain periods made articles of faith, essential to salvation. Some of them, as we have seen, are of very recent promulgation; and as we go back, century by century, we find all the distinctive doctrines of the Church of Rome, and find them all and leave them behind, long before we

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reach the apostolic age. Who that is sincerely desirous of knowing and doing the will of God can fail to see how entirely all this is in conflict with the way of salvation laid down by our Lord and constantly insisted on by the apostles? All those peculiarities of faith for the rejection of which they say Protestants are sure to perish, these all have a post-apostolic origin.

CONVENTS.

One fact with regard to conventual and monastic institutions is unquestioned, viz., that the first lesson to be learned by every one who crosses the threshold is that obedience to the Superior is absolutely and always necessary. The whole of religion may be summed up in this. The novitiate is taught that nothing can compensate in the eyes of God for failure in this respect. This principle takes entire possession of every member of the institution. The will of the Superior becomes the standard of duty. The soldier has a certain margin of freedom; military control reaches to a great many minutiæ, but he is not obliged to give an account of every idle word that passes between him and a comrade. But in a nunnery or monastic institution there is not the slightest margin of freedom. It is even a sin to desire it. St. Alphonso Liguori, quoting St. Theresa, says that in obeying the Superior they obey God himself, and that "A monastery of nuns, in which there is liberty, serves to conduct them to hell;" "they are more certain of doing the will of God than of an angel came down from heaven, to manifest His will to them." We can conceive that by some extraordinary felicity of circumstances, there might be a superior so full of divine love, so absolutely unselfish, so faultlessly intelligent, that her commands would be almost always judicious. But we do not believe that God ever intended that those whom he created moral and intelligent, and whose spiritual freedom is recognized on every page of the inspired word, should be thus bound hand and foot and delivered over for life to the dictation of another. It is the law of God that is to be written in the heart of the believer, and not the law of a fellow-creature. The principle is written with a pen of light, that our one Master is Christ and that every one is directly responsible to Christ himself. And if the Roman Catholic religion were what it claims to be, the only true religion, it would not alter the opinion we express, that institutions such as we now speak of *must* be pernicious in their action, and that instances of the most frightful oppression *must* at times occur. Each of these institutions is an *imperium in imperio*, and whether the laws of the land be good or bad the inmates are unaffected by them. It is the boast of Great Britain that every slave is free the moment his foot touches English soil; but the sons and daughters of Great Britain lose all their chartered rights when they enter these conventnal institutions. To the law of the land the superior, standing at the gate says, 'Thus far shalt thou come and no further.' It may be a home to some; to how many it is a prison, an inquisition, a torture-chamber, a tomb, who can tell? Whatever the interests of Mother Church demand, is of sacred obligation. Mild measures of inducing obedience and securing secrecy, are doubtless adopted in the first instance, in most of these institutions; but law implies penalty, and the ruling power is guided in the determination of penalties, by the fears of the culprit; what is most dreaded, that is most effectual.

We are indebted for our knowledge of Miss Weppner's "Story of Convent Life," to the *Rock* newspaper. Miss W. was formerly a member of the community of "Angelic Sisters," and is still a Roman Catholic. She tells what she knows about the lunatic young lady whom she received (at the request of the Protestant father) from the nuns of Bandora and conveyed to a convent in Belgium, but there are mysteries in the matter which she is unable to solve. We would call attention to this statement: Miss Weppner does not know and cannot ascertain whether Miss Cosserat is alive or dead. She has often written to Madame Gabrielle, the Superior of the Cortenburg Convent, but without obtaining any definite information. Finally, she went to the Convent and asked to see Miss Cosserat. "I was told by the Lady Superior that I could not see her, and to my question as to whether she was still alive I was given no reply. The Lady Superior sternly refused to answer any question concerning her, telling me that she could not and would not betray the confidence of the lunatic's father."

We adduce the above an as illustration. The father of Miss C., be it remembered was a Protestant. There are many so called Protestants who have allowed themselves to be hoodwinked with regard to the influence exercised by R. C. priests and nuns in educational establishments, and who look at any thing said in their disfavour as the dictate of *odium theologicum*, refusing even to look at statements such as we are now making. It is this that has opened to the Jesuits a wide and effectual door in India, such as formerly they could not have dreamed of.

We are acquainted with a Protestant, formerly a Roman Catholic, who has an only daughter whom he believes to be in some nunnery, but where, he is unable to learn. He took her out of the Bandora establishment when she was about 14 years of age; they had no power to withhold her, and gave her up apparently without reluctance. But they had so possessed her mind with a horror of Protestantism, that she manifested the greatest possible dislike to every suggestion that she should hear the word or unite in prayer; and after a day or two she suddenly disappeared and has never since been heard of. The most influential parties have been addressed, but they refuse to give information. It became very evident that there was an understanding between the girl and some other party, by means of which she made her escape.

Miss Weppner's book is entitled: "*The North Star and the Southern Cross.* Being the Personal Experiences, Impressions and Observations of Margaret Weppner in a Two Years' Journey round the World." (Sampson Low, Marston, Low and Searle.)

PLAIN THOUGHTS ABOUT AMUSEMENTS.

"I can't possibly see where the sin is in going to the theatre once in a while." "What harm can a quiet game of cards do any one?" "Surely dancing can't be sinful, for it is spoken of in the Bible, and did not David dance?" How often these and kindred expressions fall from the lips of individuals whose indignation would be aroused were their membership in the Church of Christ questioned, or their love to God doubted. Engaged in the glorious work of turning souls "from darkness to light, and from the power of Satan unto God," I hear them constantly used, and sometimes with an air that seems to say, "Answer, if you can." Thank God I have been enabled to answer some to their satisfaction, others to their confusion, while of many I regret to say, that by reason of their failure, or rather unwillingness to see the impossibility of being a true disciple of the Lord Jesus without coming out from the world, and being separate from it, they are still unsaved—"having no hope and without God in the world." Just let me give a little of my own experience touching on this very point. Up to my eighteenth year I belonged to a Church, the members of which, evidently saw nothing inconsistent with the Christian life in theatre and circus going, attendance at balls and dancing parties, or playing billiards, cards, or any other game with irreligious and immoral persons. My Christian life (?) up to then, notwithstanding the solemn promises made for me at baptism, by individuals whose names I am to this day ignorant of, consisted in attendance at the house of God once, and sometimes twice, on the Sabbath. The other six days of the week I was practically, and to all intents and purposes, an "*Atheist in the world.*" It pleased God, however, to bring me under the evangelical preaching of the Methodists, and the Holy Spirit used it to awaken me to the fact that I was a poor lost sinner, standing on the very verge of perdition, over whose head the sword of divine justice seemed suspended by a single thread, waiting but a motion of God's hand to fall upon and cut me down. When thus convinced of sin and of the necessity of a complete surrender to Christ, I remember well the force with which the thoughts referred to above, presented themselves to my mind. "Why cannot I be a Christian without separating myself from all my old associations?"; "Where is the necessity of giving up all these harmless amusements and innocent pastimes?," were questions that well nigh cheated me out of the salvation which Christ died to procure for me. If I could have had eternal life without being obliged to make these sacrifices, as I considered them, how happy I would have been. But I forgot that Jesus came to "Save his people *from*," not *in*, "their sins;" I lost sight of the fact that it was impossible for any man to serve two masters. When, however, I did God's will,—when I believed with my whole heart the record God gave me of His Son then "I knew of the doctrine." I understood how easy it was to give up for Christ; how hollow, vain and trifling the vanities of the world appeared when He became an abiding guest in the heart. I proved the words of the poet true,

> "As by the light of opening day,
> The stars are all concealed;
> So earthly pleasures fade away
> When Jesus is revealed."

My heart turned with loathing from these things which I once loved, and thought impossible to give up. It told me they had nothing to give that could at all compare with the joy, and rest, and peace that Christ had given me. I hated them as destructive weapons of Satan that had slain thousands of immortal souls, and had well-nigh destroyed mine, by keeping me away from my Saviour. Ah, if Christian apologists for the theatre could but realize that "he of the cloven foot" is the principal scene-shifter; could they but see his fiendish delight in witnessing the effect upon the audience,—passions inflamed, the veil torn from the face of modesty, thoughts of God and eternity banished from the mind; Could they but hear the anguished wailing of the thousands of lost souls, whose first step in the road to hell was taken that night that they purchased for the first time, a ticket for the theatre; methinks they would hesitate about apologizing for the devilish institution. But the "god of this world hath blinded their minds" lest they should understand or see.

"But Christians are human beings," suggests one, "and, as such must have some kind of amusement; and I really don't see what harm there is in a quiet game of cards, or a little dancing." Yes, Christians *are* human beings engaged in the business and bustle of life, and they need and must have relaxation and recreation. And so the matter resolves itself into two or three questions. What amusements may those who claim to be disciples of the Lord Jesus Christ engage in? May those who call themselves children of God attend dancing parties and balls without displeasing the Master they profess to love? Is card playing consistent with a profession of faith in Christ as a personal Saviour?

Let us see what light God's word throws upon this subject and what help it affords in answering these questions satisfactorily.

(1.) What is, or rather, what ought to be, the aim of every true Christian? The Bible answers, and no Christian can object, "to glorify God in our bodies and in our spirits which are His." The chief end of man's creation was to glorify God. As Fenelon beautifully says "God made all things for man, but man for Himself." God has the Creator's right to man's homage and service, but man has also been redeemed from the bondage into which he sold himself, and this gives God a double claim upon his allegiance. So that we see that those who profess to have been saved as well as created and redeemed, are under a three-fold obligation to fulfil the end of their creation—the glorifying of God in their lives.

This truth acknowledged, the legitimate conclusion is, that a believer ought not to engage in any undertaking, amusement, or pastime, that his heart tells him does not tend to the glory of God, "for if our heart condemn us, God is greater than our heart, and knoweth all things."

(2.) In connection with this thought, and inseparably bound up with it, is another of equal importance. The bodies of all true believers are consecrated to be the temples or dwelling places of the Holy Spirit of God, and therefore believers should be careful to have their sacred character adorned by a holy conversation, and to avoid every thing and all things that might defile them. Having been redeemed from merited condemnation and hopeless slavery to sin by the atoning sacrifice of Christ, and being therefore the Lord's on every account, they are bound to devote themselves, body and soul, to His service, and to make no use of any faculty, power, or member that would be inconsistent with entire devotedness to God. "What!" says the Apostle, "know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God, and ye are not your own? For ye are bought with a price.' And again, "If any man defile the temple of God, him shall God destroy, for the temple of God is holy,

which temple ye are." How careful then, ought believers to be, that every thought, every word, every action, every thing they do, should be chaste, pure and holy, and in harmony with the expressed will of God.

(3.) In writing to the Colossians, chapter 3 : 16, 17, after telling them how time ought to be improved by believers, Paul says, "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus." Disciples of Christ are to speak nothing, to do nothing, to engage in nothing which they cannot begin, continue, and end in the name of their Master—upon which they cannot prayerfully and conscientiously ask the divine blessing. No work, no undertaking, no amusement should be entered upon by the Christian, of such a nature that he cannot confidently ask help from God to prosecute or accomplish it. Here we have an unfailing test. "Can I ask God, for Jesus' sake, to bless me in this amusement?" Will indulging in it add to strength of mind and body, so that I can serve Him better and glorify Him more?"

(4) True Christians follow Christ's example. They seek to have the same mind that was in Him. Having received Christ Jesus the Lord, they endeavour to walk in His holy footsteps with the help and light given them from above. And, as becomes those who are in the service of One whose life they are solemnly bound to imitate and *live*, they should never wilfully engage in anything that reason, conscience or Scripture says He would not engage in if on earth now. "Would Jesus do this?" "How would my Saviour be likely to act under these circumstances?" Are tests which I have found very helpful in deciding what I *ought* and *ought not* to do. It is always wise when a doubt arises, and perplexes somewhat, to give the Master the benefit of it.

(5) True Christians are supposed to be ready to *die* at any moment. No matter at what time the solemn Messenger comes, disciples are expected to be in readiness to accompany him without fear or hesitation—to have all preparation made for the long last journey. Death comes very suddenly sometimes, therefore they should not engage in any amusement or enterprise, in which they would not be perfectly willing to be found by Death. Christians should hesitate to do anything in life that they would not dare do in the hour of death. "Watch therefore for ye know neither the day nor the hour, wherein the Son of Man cometh."

(6) Christians are expected to grow in grace, and in the knowledge and love of God. They are expected to go on unto perfection; to become more like Christ daily; to become more thoroughly furnished in the things of God. They are expected to make advancement in the divine life, and to that end should use every opportunity for acquiring a deeper knowledge of God's will, and of being more fully fitted for the holy joys of heaven. Nothing should be knowingly done or engaged in that will in any way hinder their progress in the divine life, lessen their love for God and holy things, or decrease their diligence in His service.

Having considered these few plainly-taught Scriptural rules for the guidance and governance of the Christian life, we may use them as tests in inquiring whether true believers can lawfully and consistently engage in the amusements invented and practised by the world. First, let us apply the Scriptural tests to dancing, for this is an amusement which has many apologists and advocates amongst those who call themselves, and like to be considered, children of God.

May Children of God dance?

I answer, YES, *provided* it does not in any way conflict with the rules furnished by God for the guidance and governance of their lives. Put dancing therefore in the Bible scales—apply the Bible tests, and, in the name of Him whom you profess to serve and obey, abide by the issue.

(1) *Child of God!* Does the whirling about in the arms of one of the opposite sex, who for aught you know may be lascivious, unchaste, or a vile adulterer, tend in any possible way to the glory of your God?

(2) *Believer in Jesus!* Can you consistently enfeeble your body, which is the purchased property of Christ and the temple of the Holy Ghost if you be a believer, by violent exercise, accompanied as it invariably is, by late hours, exciting stimulants, and ungodly associations?

(3) *Lover of Jesus!* Can you reverently and sincerely, in his name, ask God's blessing to rest upon you while engaged in the dance, and invoke His aid to enable you to perform the various evolutions successfully?

(4) *Follower of Jesus!* Is dancing an amusement which you think the Master would be likely to engage in, under like circumstances to those under which you are sure to engage in it?

(5) *Disciple of Jesus!* Would you be willing to have Death arrest you in the dance, and summon you from the Ball room to the Bar of God?

(6) *Servant of Jesus!* Is dancing in any way calculated to increase your faithfulness and devotion? To make you a stronger believer or a better Christian? To increase your knowledge and love of God? to give you greater love for prayer, for God's word, for the ordinances of His house? to prepare you for the solemn meeting with God, and fit you for the society of Saints and Angels?

O thou! who callest thyself a child of God! Canst thou answer these questions satisfactorily to thyself, and to Him who shall one day be thy Judge? If thou *Canst*, thou mayest dance to thy heart's content. If thou *canst not!*————Well, God leaves thee at perfect liberty to indulge or refrain as thou pleasest, and so must I. But remember that for all these things thou shalt have to give an awfully solemn and strict account. Remember "there is a way which *seemeth* right unto a man, but the end thereof are the ways of death!" (Sequel next week.) R.

Epitome of News.

Saturday, September 4.

—*Bombay Gazette;* Allahabad: "Captain Liot, R.A., has been committed for the trial by the Superintendent of the Doon to the High Court, North-West Provinces, on a charge of forgery."

—The Barque *Wideawake*, Jeddah to Allepy, foundered off the Malabar coast. A tindal and 3 lascars floated on a kind of raft from which they were taken by the Str. *Africa* and brought to Bombay. The rest of the crew appear to have been lost.

Monday, September 6.

—*Times of India:* "The second debate on the "Existence of God" took place on Thursday last. The argument adduced by a Hindu gentleman that God and World could not exist at one and the same time according to the Hindu philosophy was partly discussed. The Right Rev. Bishop Meurin said that at the present stage he was not going to enter into a discussion upon the existence of the world according to the *Shastras*, but it was sufficient for what he had maintained in his lecture as long as the world *existed* in the dreams of Brahmins in the form of successive worlds, which the Hindu gentleman was willing to admit. A young Parsee gentleman then rose and asked in a very neat speech whether it was possible for any object coming from eternity to a certain point to go back to eternity in the same manner as it came. This the learned chairman very lucidly explained by means of diagrams, &c., on the black-board. When discussing this the question of Eternity and Time arose, which, the chairman said, would necessitate a lecture which would either be delivered by him or by one of his colleagues, but asked the Parsee gentleman whether he would have any question to ask on the subject under discussion on Thursday next."

We fail to see what profit there can be in these discussions.

—The heavy rains which fell yesterday resulted in a temporary inundation of that part of Nagpada lying opposite the Jamsetjee Jeejeebhoy Hospital and between that and the Byculla Hotel.

—*Pioneer:* "Certain friends and admirers of the Rev. Mr. Voysey have recently invited him to lecture in India, offering to guarantee him £3,000 for his trip. He has replied that even thrice as much would not tempt him away from home, where his work is daily increasing in importance."

—A correspondent of the *Madras Times* at Calicut states that the two Brahmins who were convicted by the Calicut Sessions Court in June of having poisoned the Sheristadar of the Collector's office—whose servant and own son, respectively, the prisoners were—have been executed. The sentence was carried out on Monday, at half past three. They petitioned the Madras Government to commute the sentence of death, but their request was refused on the ground that "there never was a case where exemplary punishment was more necessary." Both prisoners were calm and collected, and stepped out on their way to the gallows with great firmness. Neither confessed the crime.

—A low caste Native at Mussooree killed his wife, her mother, a main in the street, and then cut his own throat.

—The U. S. Frigate *Tennessee*, Rear Admiral Reynolds, 23 guns, 4,500 tons, arrived here on Saturday. She is going to China.

Tuesday, September 7.

—*Bombay Gazette:* "We are sorry to observe that the Bombay University Syndicate has rejected Mr. Jacob's suggestions for the improvement of the present system on which the Examinations in Arts are conducted. It is really scandalous that the Matriculation pass-list should every year be publicly challenged as it is, and that the University should as yet have taken no energetic steps to secure public confidence in the decision of their examiners. It is scandalous—that is, to those who know how utterly unlike this state of things is to anything they can remember in their student days in Europe, when pass-lists were unquestioned because the examinations were perfectly planned and rigorously and justly conducted."

—Same: "We are glad to be able, on good authority, which we are not at liberty to name, to contradict the telegram referring to the Nizam sent to us a few days ago by our London correspondent. We are assured that the Nizam has not refused to do honour to the Prince of Wales."

—Same: On Wednesday last, the 1st instant, a number of guards employed on the G. I. P. Railway line were granted six weeks' leave of absence, without pay; the leave, of course, being very obligingly granted them without any application on their part. The reason of this is that there is a cessation (temporarily) of traffic on this line, and a smaller number of goods' trains is run.

—More than 8 inches of rain was gauged on Sunday at the Colaba Observatory.

—*Senex* in the *Times of India*, says: "In an article in the *Fortnightly Review* for November 1872, entitled, "The Clerical Party in Belgium," written by Emile de Laveleye, p. 510, *et seq.*, after mentioning the terror of the people in the rural districts of being denounced from the pulpit unless they voted as the clerical party required them, he says—'The confessional is an agency of still greater power. By threatening to refuse absolution the priest holds the faithful completely in his power, and there is nothing which he may not require. He refuses it to-day to those who continue to subscribe to liberal journals, although such newspapers make it a rule never to touch on religious questions. At Liege some ladies of high position lately founded a superior institution for young ladies. They applied to the bishop that a priest might be allowed to give religious instruction. As the establishment would compete with the convents, the bishop declined to consent, *and absolution is refused to the foundresses as well as to all who send their children to the school.* It is in the confessional that they obtain from mothers of families that their sons shall be sent to the Jesuit colleges and the university of Louvain. It is by the Sacrament of Repentance that the clergy procure those numerous legacies, which come in for the endowment of their congregations, and contribute to the endowment of new convents. *At Ypres in Flanders they have introduced the system of confessional tickets*, which is very effective, and which they will no doubt try very hard to make general. It consists in this. At the time of the Easter confession, which is compulsory, the confessor delivers to the penitents a ticket testifying that they have conformed to the prescriptions of the church. Then a delegate of the clergy goes from house to house to collect and verify these tickets, so as to make sure that each person has his own '..... and '*those who wish to have a ticket without going to confession, buy one from some individual who goes twice to confess at two different churches.* The clergy also begin to use the confessional as a means of obtaining decisions conformable to their own interests from the judges. *If the magistrate shrinks from deciding in the sense desired by the church, absolution is refused to him.* He then finds himself placed between his duties as an organ of the law and his obligations as a Catholic. By this means, ingeniously used, the clergy will have the judiciary at their disposal.'"

And some examples of this are quoted.

—The code of Menu *(Calcutta Review)*: "Perjury is dealt with in a spirit of tenderness, not to say sympathy; all the motives which may lead to its commission, as terror, covetousness, friendship, love, wrath, being carefully distinguished, and a distinct sanction being declared to guard against falsehoods, arising from each class of motives. In no instance is the punishment to be more than an ordinary fine, a thousand panas. If the dispute is one as to village boundaries, a fine of two hundred panas only can be levied. The writer might have added that perjury in cases where the quarrel was the most common one in this country, the subject being the trespass of a cow on the crops or pastures of another, was expressly declared not to be criminal. The same rule applied to falsehoods told in order to save a Brahmin's life."

—*Pioneer:* "Though modern science refuses to patronise spirits no one can prevent the spirits from patronising science when the fancy so takes them.

The Rev. Asa Mahan, however, who has *scientifically explained and exposed the phenomena of spiritualism* in a stout volume published by Messrs. Hodder and Stoughton, is not, we believe, in the strict sense of the term, a spirit. Indeed, his constituents (if we may be allowed the expression) can scarcely feel always and altogether satisfied with their representative. For instance, his method of defending them from the charge of diabolic inspiration is more flattering to His Satanic Majesty than to the poor spirits. 'To imagine,' the Rev. Asa respectfully observes, 'such an intelligence as Satan undeniably is, to be the author of revelations low, inane, and palpably self-contradictory, is absurd.' Mr. Carlyle's view of men, *in* the body, 'mostly fools,' would appear to express exactly the Rev. Doctor's opinion of men *out* of the body. And does not the first proposition almost involve the second? For how should a poor Spirit constantly at the beck and call of Mr. Home or Mrs. Guppey find any opportunity of improving his mind? Dr. Mahan's way of explaining caracoling tables and inspired furniture generally is worthy of special praise; these vagaries are all attributable to 'Odyllic force.'"

—The Madras correspondent of the *Indian Church Gazette* speaks in most enthusiastic terms of the "Wonderful improvement in church matters" which has occurred of late years in the diocese to which he belongs:

"To speak of outward signs merely. Five years ago there was but one surpliced choir in Madras, and none in Bangalore, and the invocation before the sermon was quite unknown in the diocese. In 1870 the choir at St. Matthias, Vepery, were put into surplices and cassocks, and the invocation was adopted. A year or two afterwards cassocks were adopted at the Cathedral at Madras—which generally limps after Vepery, *Longo intervallo*, in matters of ritual, so soon as they are considered *safe*,—and now, at Bangalore, there are four choirs vested in surplices and cassocks, the invocation is used before the sermon, and, at one church, the choir turn to the east at the *Glorias*. At Vellore, Mysore, and other stations similar uses are observed; and I may say, generally, that in this diocese a higher standard may be looked for than either in Calcutta or Bombay so far as I can ascertain,."

The *Lucknow Witness* well remarks: "And this is improvement! Now, cannot this earnest writer tell us of some poor sinners brought to Christ? Cassocks and surpliced choirs, and invocations before sermon, and turning to the east may be important enough to some people, but all this reminds us so very little of the improvement in church matters mentioned so freely in the book of Acts, that we cannot help wishing to know if sinners are turning from the error of their ways and finding peace and joy in believing, in this highly prosperous diocese."

—In the suit Duggan *vs.* Duggan for divorce, a decree *nisi* for dissolution of marriage has been granted, in the High Court, Bombay.

—The cost of the conveyance of the Sultan of Zanzibar and his suite to and from England was £3,250; his expenses in England were £3,390. The English Government pays this little bill.

—*Overland Mail*, August 20th: In crossing the Solent, Her Majesty's steam yacht *Alberta* ran into the *Mistletoe*, a schooner yacht belonging to Mr. Heywood, of Manchester. The latter vessel sank almost immediately.

Three lives were lost—Miss E. Peel, sister-in-law to the owner; the master, who was steering; and the mate.

The *Aurora*, an Australian liner, has been burnt at sea. The crew and passengers were saved.

The Emperor of Germany was present at the unveiling of the Hermann memorial at Grotenburg. The ceremony was made the occasion of much festivity.

The statue, which is fifty-five feet high from feet to crown, and eighty-five from the foot to the point of the uplifted sword, is the work of the designer's own hands.

During 1874 there were built in London 7,764 new houses and 145 new streets, and two new squares were formed, the length of the new streets and squares being twenty-two miles and 862 yards. 3,542 new houses were in course of construction. In the same time 19,409 stray dogs were seized in the streets by the police, of whom 17,354 were sent to the home for lost and starving dogs in York Road, Battersea, and the remainder restored to their owners or otherwise disposed of.

—The New York correspondent of the *Daily News* telegraphs:—In consequence of information supplied to the authorities eighty negroes have been arrested in Washington and Jefferson Counties, Georgia, on the charge of being concerned in a conspiracy for a general massacre of the whites.

—*Christian Intelligencer*: "The Wesleyan Missionary Society did famously, we rejoice to see, last year. Their income was £184,000. This society, as we understand it, controls all the work of the church abroad, in Ireland, on the Continent, in the Colonies and in heathendom, having some 14,000 or 15,000 clergymen in connection with it."

Wednesday, September 8.

—Dr. Kenealy on the House of Commons: "When I sit opposite to Ward Hunt and listen to Lowe, and those who are lower (!) I often wish myself under the shady vales, or reclining by the silver rivulets of some South Sea island, with God above me, Nature around me, and the warm and perfumed air playing on my delighted frame."

—*Bombay Gazette*; London: "The peace party have experienced another rebuff. Marshal MacMahon has settled the dispute between ourselves and the Portuguese as to the territory of Delagoa Bay, and the verdict has gone against us. Every arbitration that England has entered into since she took to that form of settling her differences has gone against her. In this instance the subject was not worth fighting for but the result is significant, and disappointing.

"I have yet to tell you of another arbitration. I believe that many Europeans in India were interested in the unfortunate Albert Insurance Company. The third and final award of the arbitrator has just been made but not yet published. The arbitration and Chancery proceedings lasted five years. During that period the lawyers spent £150,000 in expenses. The total receipts were £785,000 and the calls of the Albert and the affiliated companies amounted to £390,000."

Thursday, September 9.

—The *Manchester Guardian* says:—"A telegram to Mr. Heywood, received at Claremont on the afternoon of August 19, states that it is Miss Peel that is lost in the collision with the Queen's yacht, her sister Miss E. Peel being rescued. Miss Peel is the daughter of the late Mr. John Peel, M. P. for Tamworth, and of the firm of John Peel and Co., East India merchants of this city."

—A native gentleman writes to the *Friend of India* from Behar:—"I asked an opulent zemindar the other day, 'Why don't you educate your son, instead of loading him with ornaments as a temptation to some ruffian to murder him?' With a grave face he told me that his nephew had learnt to read and write, and was looked upon as a learned young man in the village; *but he died of small-pox*, and the same coincidence having occurred in his uncle's family, it is now settled once for all that 'learning in our family is inauspicious, and brings adversity and death. It is the fact that nothing will induce any member of this family to learn. Do we not see hundreds of educated men, added he, absolutely starving, while ignorant men, are enjoying ease and comfort. Besides learning unfits a man of our clan to follow his walk of life, and in ninety-nine cases out of a hundred learning makes a man good for nothing.

—Here is an extract from one of Mr. Plimsolls letters to Mr. Baine last March: "Only last night, for instance, I reached home from the House soon after midnight, and when I went to bed, there was a telegram come from a seaman, saying "For God's sake, do your utmost immediately; they are sending us to sea with only three inches of side below the main deck." I dressed myself and drove to Whitehall, and rang up the porter. He gave me the private address of the Marine Secretary, four miles off. I drove, but could not find the house, so knocked up one sleeping household then another, then a third for which I got anything but a kind reception; then tried the nearest inn, but could not rouse them; then returned to Whitehall and rang up the porter again, and took him with me and found the house—this brought us to nearly four o'clock a. m.—rang up the secretary, and got authority to stop the ship. He then opened a telegram which had reached Whitehall before my second visit and exclaimed—'Why, here's another!' Then he opened two others which the porter had brought with him, and they, too, were both of them cases of gross overloading. So he wrote telegrams to stop all four; and, having overcome his natural disgust at being roused out of bed, he told me, in reply to my expressions of regret at being obliged to get him up, that a case had just occurred where the owners of a ship loaded with maize in bulk had discharged the captain for insisting upon shifting boards to keep the cargo from shifting, and engaged another, and forced the vessel to sea; that the discharged captain's warning had been vindicated by the vessel turning over and drowning the crew—seven men. These things are happening every night, and nobody cares, nobody takes it to heart; and brave and hardy men are going to almost certain death every night, while we all lie soft and warm."

—Yesterday morning as one of the tram-cars was passing through Abdool Raymon Street, a Parsee girl, about six years of age, ran across the road, when either her foot slipt on the loose stones lying about there, or she ran against the car, and one of the wheels passed over her leg, which will have to be amputated.

—*Times of India*: "It is somewhat of a remarkable fact that the use of brandy as an habitual beverage has very much increased of late years in India, and if you enter a mess, you will see half the diners drinking brandy and soda, whereas twenty years ago every man took beer. Medical men in this country seem more and more inclined to recommend brandy, but we think it is a mistake, and the *Edinburgh Review* forcibly says, it 'may reasonably be held to be pernicious alike to the pockets, to the health, and to the morals of the community.' So far as this refers to the use of spirits in excess, we cordially agree, but we fancy that no one but a very pronounced teetotaller would seriously argue that any man is the worse for a brandy and soda with his dinner. It is that pernicious habit of drinking between meals, which is so hurtful, so fatal we might say without exaggeration."

If there were no first glass there would be no second, and if A. B. C. did not drink D. E. F. would not.

—The *Hindostan* with English mails left Aden for Bombay, yesterday, 3 p. m.

—Fall of rain in Byculla 76 inches; Colaba, 71.

—We have been favoured with the *Indian Travellers' Guide* for September, published at the *Bombay Gazette* Office, and sold at 8 annas.

—The Rev. Mr. Evans, Monghyr, writes to the *Friend of India* about Opium as follows: "However lightly and flippantly this grave question may be treated by some classes of the secular press, to whom it may assume the shape of foolish "superstition," it is not at all certain that the higher powers who are immediately concerned in the question are disposed to regard it in such a light.

"It is at least a fact that when some years ago a number of gentlemen in India sent up a petition to the Indian Government on the opium traffic, that Government acknowledged and deplored the many evils complained of, and said that it would gladly give up the traffic if means could possibly be devised by which to meet the loss that would result to the public exchequer. Such was then the opinion of the Indian Government, and, if I am not much mistaken, there are still those at the head of affairs who sadly deplore the traffic in opium, while some have mustered sufficient moral courage to introduce the subject for discussion into the Indian Council.

"As to Imperial legislation on the question, it is quite possible that a dizzy Parliament, constituted chiefly by the representatives of rich brewers and 'respectable licensed victualers,' may feel itself too much hampered by promises to preserve 'constitutional rights,' or in plain English *self-interest*, to move hand or foot for the abolition of a traffic so closely akin to the roaring trade carried on by those to whose influence they owe their seats in the House of Commons. May we not however hope that barrels and bottles will not always exercise such power in high places and that the day will come when our rulers will scorn the thought of swelling the public revenue at the expense of the 'moral and physical ruin of the Chinese,' or of any other people whatsoever."

—*Bengal Christian Herald*: "Only about two months ago, a Brahmo gentleman of the Progressive School, whose position in the Somaj enabled him to know the matter as well as any other told us that the number of Brahmos in Calcutta who had renounced caste and idolatry as thoroughly as the Bengali Christians could not exceed a hundred, including the members of both the Somajes and that it would be difficult to find as many more throughout all India."

—*Indian Evangelical Review*: "The Madras Bible Society has lately issued a pocket edition of the Tamil Bible, which will be a great boon to the native churches. We are glad to hear that the Bangalore Bible Society has also resolved on publishing a portable edition of the Canarese Bible."

—Same; Census in Travancore: "Considerable alarm was experienced by the poor low-caste population, untaught and uncared for as they are. In some parts near the capital the Pariahs and Pulayars were told by the Mahomedans that their fowls and sheep would be seized on the day of final enumeration, and that therefore they had better sell them off beforehand at any price they could get. This was done, and the poor people are now left without their domestic animals, which they were beguiled into selling off at about a third of the usual rates."

"It is perfectly well known to the dwellers along the great routes of pilgrimage that cholera-infected

pilgrims sow cholera in the villages along their route as certainly as if they carried it in their pockets, and distributed it with their money to the villages. When pilgrimages thus become public nuisances they should be met with judicious but prompt suppression."

Friday, September 10.

—Mr. Gumpert says that Miss Weppner was at lodgings in Meadow Street before she went to Mr. Deimler's.

—We learn that the *Africana*, from Bombay for New York (sesame seed), was abandoned at sea in a sinking condition. All the crew were saved and are now at Port Alfred.

—H. M. S. *Nimble*, 5 guns, arrived yesterday from Muscat.

—Postage on ½ oz. letters from Bombay to Zanzibar, Natal, and the Cape, via Aden, is to be reduced from 8 as. to 4 as. from Oct. 1.

—Deaths last week, 345.

—*Indian Statesman*; Baroda: "Last month a requisition was sent here by the ex-Gaekwar for ten young girls—not married, and having no children, and handsome. The requisition, I am told, was complied with, and ten beautiful young girls voluntarily came forward, willing to proceed to Madras, where they were accordingly sent, with some old clothing of the ex-Gaekwar."

—Same: "We hear that a young Brahmin widow, named Soondra Bai, has lately arrived at Akulkote from Sholapore, who used to wait upon the holy Swamee Maharaj there, and take possession of all the presents and donations given to the Swamee by the rich Hindoos of the Deccan; and who go to worship and kiss the sacred foot of the renowned Swamee Maharaj. She sometimes sends her curses on those (even though they may be respectable persons) who return from the Swamee's shrine without any sacrifice given to to her from their wealth."

Selections.

ULTRAMONTANISM.

BY REV. L. R. DUNN.

So much is said at the present day about Ultramontanism that it is well for us to inquire what it is, and what are its claims and designs. Of course, this can only be done in the briefest manner in this article. The importance of a clear understanding of these questions cannot be too deeply felt; for not only our common Protestantism, but also our civil and religious liberties, are involved in the controversy which is now going on in Europe and America. There can be no doubt that the Romish Church in this country, under orders from the Vatican, is resolved no longer to stand on the defensive, but to assume an aggressive policy in every direction, for the purpose of securing that which it so greatly covets, namely, *complete supremacy in the Government*—not only in our municipalities and States, but also in our general Government. Happily for us, no concealment of their designs is now made. They no longer feel it to be necessary for them to bide their time, to hold their principles or aims secretly, or to act utterly in the dark; but they evidently feel themselves to be strong enough to come out of their hiding-places, to boast themselves of their numbers and resources, to demand their share of the school funds, and to claim for their votaries and followers the highest positions in the land.

What, then, is this system which is now arraying itself so openly against our American institutions and liberties? Let Cardinal Manning answer: "This is Ultramontanism, the essence of which is, that the Church, being a Divine institution, and by Divine assistance infallible, is, within its own sphere, independent of all civil powers; and, as the guardian and interpreter of the Divine law, is the proper judge of men and of nations in all things touching that law in faith or morals. . . . Christianity, or the faith and law of Jesus Christ, has introduced two principles of Divine authority into human society—the one, the absolute separation of the two powers, spiritual and civil; the other, the supremacy of the spiritual over the civil in all matters within its competence of Divine jurisdiction." In his definition he refers to the "*Bull Unam Sanctam*" as containing and substantiating this claim. What, then, does that Bull state? "There are two swords, the spiritual and temporal. . . . Both are in the power of the Church, the material to be used on behalf of the Church, but the spiritual to be used by the Church itself. The spiritual sword is the priest's; but the material sword belongs to kings and soldiers, who are to use it at the command and by the permission of the priest. It is becoming that one sword be under the other, and that the temporal authority be subject to the spiritual. . . . If the earthly power err, it is judged by the spiritual; but if the spiritual err, it is judged by its own superior—by God alone. To resist the spiritual power, therefore, is to resist the ordinance of God. . . . Wherefore, to every human creature we declare, assert, define, and pronounce, that it is entirely essential to salvation to be subject to the Pope of Rome."

There is no difficulty whatever, then, in understanding what Ultramontanism is. What does it claim? First of all, it claims that the Roman Catholic Church is the only Church of Christ in this world; secondly, that the Pope is Christ's Vicar on earth; and, finally, that what he lays down as the law in faith and morals, as well as his decision as to the extent of the sphere of faith and morals, is infallible; and all Governments and all men are bound to obey, under the penalty of eternal damnation. We shall not attempt to consider the unfounded character of these claims. In the light of the word of God and of the teachings of all history they are simply ridiculous and absurd. And yet, while they have often been denied, and their groundlessness clearly shown, still the Romish Church puts them forth with all the boldness and arrogance which have characterized her during the ages past.

And while it is not difficult to understand the character of this system and its claims, neither is it hard to perceive what are its designs. It contemplates nothing less than to bring all human Governments and all human beings under the control of the Church with an infallible Pope as its head. So that when he speaks, all kings and presidents, all rulers of every grade, shall tremble and obey. And if any governor refuse to obey his dictates, then his subjects shall be absolved from all allegiance to him, and he shall be dethroned, banished, poisoned, or slain. Or if any person, or persons, refuse to obey, then he, or they, shall be first condemned by the spiritual power; and then handed over to the temporal power—which, in its subserviency, is to be only the executioner, or hangman, of the Church—to be imprisoned, tortured, burned, drowned, or hanged, as may best please the ghostly dictator.

It may be said in reply to this, "that the Roman Church only claims authority in the domain of faith and morals." But this claim may be so interpreted as to cover every question which is dear to the rights and liberties of mankind. Has not this Church, right here in our own country, pronounced our system of education "godless," "the spawn of hell," and "devilish" in its origin and influence? Have not all its votaries been threatened with a denial of the rites of Christian sepulture, of the sacrament, and even of admission into the kingdom of heaven, if they sent their children to them? Does not this Church, in her infallible head, also denounce a free press and freedom in religion as "horrible and sacrilegious?" Does she not proclaim that all Protestants are not only heretics, but *rebels* against her authority, and as such are to be dealt with as any other rebels are by the Government? Does she not assume to declare, wherever she has the power, that all laws which favor freedom of religion, of education, of the press, are "utterly null and void?" Is not this Church, which proclaims to the world that she has more freedom here than in any country in Europe, constantly plotting against every institution and interest which all Americans hold dear and sacred?

There is one more inquiry here, which we wish that we could utter with so much emphasis that it would thoroughly arouse the anxious attention of the many thousands of the readers of this paper: Is not the Roman Catholic Church aiming to get the control of our Government in every department, legislative, executive, and judicial, so that she can treat as rebels and outlaws all who would dare to resist her authority or refuse to obey her dictates? Does not the history of all lands where she has obtained supreme control indicate to us what is the proper answer to this question? Let Italy, Holland, Spain, France, Bohemia, the Waldenses, the Vaudois, and the Albigenses, answer. We, as Americans and Protestants, can no longer delude ourselves with the idea or the hope that this Church has changed in her character and claims. She openly, and in the most explicit terms, tells us herself that she has not changed, that she *cannot* change. If we are surprised in our dreams of safety we have now no one to blame but ourselves. We have no longer to say that "the struggle is coming"—*it is here*. The very Palladium of our freedom is assaulted, and the battle has begun all along the line. The assaults of the Romish Church are vigorous, constant, determined, confident. The replies are few as yet, but increasing in number, vigor, and power. Not only the religious, but the secular press is sounding the alarm. Ecclesiastical bodies are calling upon their Churches to offer resistance to these claims. Many of our best statesmen are considering "whereunto these things will grow." The very air is thick with portents.

The political as well as the ecclesiastical horizon is threatening with the probabilities of a coming storm, while now and then a lightning flash and a thunder-peal tell us to prepare diligently for the inevitable out-burst. The "conflict is irrepressible;" the collision is unavoidable. On the one hand, the American people are saying, "We will never give up our free common schools." On the other, the Romish Church is saying, backed by the encouragement and authority of the Pope to his faithful followers, and by the fearful terrors of damnation against opponents, "You must surrender the principle on which they rest," thus bringing them all to the ground, and making herself the educator of American youth. Could she succeed in this, it would not be long before she would throttle the free press of America, and, proclaiming the unity of the Catholic Church, proscribe, or put under disabilities, pains and penalties, all forms of Protestant worship and all Protestant worshippers. That these are some of the designs of Rome in America cannot be doubted. That she will ever succeed in realizing them, we more than doubt. That she will attempt to realize them, first by the ballot, and then by force, we fully believe. And the measure of her temporary success will be the extent of our want of preparation, of our false security, of that party-spirit which goes with the party no matter who the candidate is, and of the corruption and worldliness of the Church, calling for the winnowing-fan, or the scourge. (*Christian Advocate.*)

EXTRAORDINARY CURE BY A CHILD'S PRAYER.

At one of Mr. Hammond's meetings in California, Elkanah Beard, who was for many years a missionary, told the following story about a little girl in the city of Benares, in Hindostan. He said that he knew the father and mother of the child, and he knew every word of it to be true, and he believed God answered the little girl's prayer.

In that city lay a mother sick. For months, he said, she had not left her bed, and all that she looked forward to was slow death.

Her little daughter was eight years old. She loved her mother, and was almost broken-hearted. She took the New Testament and read the promises of answer to prayer. Going to her mother, she said:

"Mother, dear, can't Jesus make you well?"

"Yes, my child; but it is not His will."

"Mother, why not? Have you ever asked Him to heal you?

"O, no, my child; but"—"Mother, you pray to God, I know."—"Yes, darling."—"What kind of prayers, mamma?"

"O, my child, I am in such agony I cannot talk to you of it; go and play."

She dropped her head sadly and went out beneath a tree in her father's garden, for her father was a postal official in that large city, and had a home with beautiful surroundings. She sat there and thought and prayed. Suddenly she returned to the bedside of her mother, and kneeling, said:—

"Mamma, I am going to try Jesus anyhow. He says 'Ask.' Yes I am going to ask Him. Now, mamma, pray with me. O Jesus, dear good Jesus, I've no happy days now, since mamma is sick these three months. She is so sick she can't talk to her little girl. O Jesus, she is so sick. O God, make my poor mamma to get well. O God you can, you will. Mamma loves you, her little girl loves you."

Suddenly she sprang to her feet, and clapping her hands, cried—"He will, mamma, he will, he will."

That self same time the lady rose from her bed, who had not moved her limbs for months, arose and went about her household duties healed and praising God. Her husband met her at the door that day, and overwhelmed with the event, went down on his knees and prayed God to make him worthy of the blessing that had fallen on his house; while the little girl stood by him, her face radiant with holy joy, exclaiming—"O papa, *Jesus did it, Jesus did it.*"—*Signs of our Times.*

"I WANT YOU TO BECOME A CHRISTIAN TO-DAY."

AN INSTANCE OF SUDDEN CONVERSION.

Some instances of the sudden effect of gospel truth upon the hearts of sinners have written such profitable lessons upon my own soul, that I feel it to be of the Lord that I should seek by their narration to strengthen the faith of others to labour for immediate results, to follow the guidance of the Spirit, and to work in true liberty of soul, free from legal anxiety or effort.

It is the same gospel, the *power* of God unto salvation to every one that believeth, whether it come like the gentle dew, distilling through the heart, until, without effort or struggle, the soul shall find itself resting on Christ, as in the case of Lydia; or whether it shall come in the earthquake, suddenly arresting the heart amid agonies of terror, as with the Philippian jailer.

Circumstances may vary infinitely, but the essential thing is the revelation of Jesus Christ in the soul, replacing every other trust. Our power in testimony will be in proportion to the faith we ourselves are enabled to exercise toward God while engaged in prayer or lifting up the cross, far more than in any eloquence or aptness of illustration.

About fifteen months ago I met one of my workmen in the country, a few miles from home. He was a man of about fifty years of age, generally kind and indulgent to his family in the use of the unusually large wages that he earned by his trade, but often profane in his language, and subject to fits of violent passion. In one of these he had, a few weeks before, driven his family from the house, and beaten his youngest son, till his Christian wife, in fear for the boy's life, had to interpose, and resolutely say that he must strike her before he should again assault the boy. He was a peculiarly interesting, open-hearted man, but had so long withstood the claims of Christ in the midst of a religious community, that there seemed little hope of his conversion.

Addressing him, I said, "John, I have been watching for your soul for two years, and now I want you to become a Christian to-day!"

We sat down, and I again told him, as I had done several times a year before, the story of the cross, solemnly pressing the gospel of salvation home upon his heart. He listened respectfully, saying but little; but when we were about to part, and I asked him if he would not kneel while I asked God's blessing upon him, he replied with characteristic frankness—

"Well, I am much obliged by your kind interest in me; but, to be honest with you, I am really not now interested. I have sometimes felt these things deeply at meetings; but I have no interest in the subject now: I feel nothing."

He however consented to kneel, and a friend joining us, we bowed before God. The prayer ascended, that as Jesus, in the days of his flesh, had looked upon the faith of those who broke through all obstacles to place their beloved sick before Him, and had said, "Son, thy sins be forgiven thee!" so now He would look upon the poor sin-sick soul whom we brought to his feet, and in mercy make him whole.

It was a bold request, but God honours our petitions when we ask great things. Almost immediately the man broke down, weeping and pleading for mercy.

His wife, who, seeing me in conversation with her husband, had followed us as we turned aside for prayer, now stood behind us. Soon after our prayer had been answered in his conversion, she received, as he rose from his knees, her now Christian husband with a joy better conceived of than described. As he left, he exclaimed, "I am a new creature in Christ Jesus!"

I suppose that *hardly ten minutes* had elapsed between the time of his expression of entire want of interest and feeling, and his confession of Christ as his Saviour.

I learned afterwards that besides his wife's prayers during probably thirty years for his conversion, some of his fellow-workmen had selected him as apparently the most unlikely to become a Christian among several hundred who worked together. I also found that the wife of a fellow-workman, a mother in Israel, had been awakened about twelve o'clock the night before, and had found herself so praying in the Spirit for this man that she could not go to sleep again.

When he came among some of his Christian fellow-workmen, and told what God had so marvellously done for his soul, their joy was unbounded. More than anything that I have ever seen, its expression made me understand how David must have felt when he danced before the ark. They embraced one another, and wept and laughed for joy as they welcomed the poor sinner so suddenly snatched from the snares of the fowler.

About fourteen months of faithful walk, under my own almost hourly observation, "adorning the doctrine of God our Saviour in all things" (so far as human observation can discern), have demonstrated, were such demonstration needed, that the whole glorious chain of events—the wife's long-continued prayers, the selection of this man by his comrades for special prayer, the midnight intercessions of the aged saint, the word of testimony, and the laying him at the feet of Jesus to be healed—all these events were but the links in the chain of God's marvellous purposes of grace to the profane sinner.

Lord, increase our faith in the present power and immediate results of thy testimony. R. S. P.

RETRIBUTION AND REMORSE.

In a recent account of the work of the Woman's Temperance Union, of New York, Mrs. Helen E. Brown communicates the following painfully significant incident:

"A thrilling incident was related in connection with a drinking saloon which had been visited. The place is one of 'great respectability' frequented by the better class. About a month ago, one of the customers had the misfortune to overstep the bounds of moderate drinking and decorum, and was forcibly ejected from the premises by the proprietor, with too much violence. It was feared from the first that the young man was mortally injured, and so great was the terror of the rumseller, in view of the results in case death should ensue, that he was completely prostrated.

"His wife tried in vain to comfort him, and wished to call a physician. But the man refused all consolation and advice, saying, 'Can a doctor cure a broken heart?' The victim of his cruelty died, and when the long train of funeral carriages passed the house, fingers were pointed them, like mute sign boards, indicating—'There, there's the house! There, there's the murderer!' The miserable man, who had risen from his bed to look at the procession, saw the fingers! Each one was like an arrow of remorse to his soul, which curdled the blood in his veins, and sent him reeling back to his pillow.

"Shortly the officers of justice entered for his arrest. His wife protested: 'he is ill; why disturb him?' 'Good woman,' they replied, 'cease your excuses; he cannot evade the law.' They thought he was feigning sickness, and proceeded to their work; but as they lifted him from the bed, HE FELL BACK, GROANED, AND DIED! As a sequel to this terrible fact, illustrating, even more forcibly, the soul-blighting effects of this unholy traffic, the wife and daughter of this man continue the business on the same corner! Much prayer has been offered that they may become convinced of their wrong-doing, and may close their saloon." (*Signs of our Times.*)

Miscellany.

—*The Christian:*

The Rev. G. W. Butler, of Cambridge-heath, in the course of a letter to the *Record* on Messrs. Moody and Sankey's meetings, says:—"But the inquiry-rooms! So much was I set against these chambers of horrors, as I imagined them that the services of the Agricultural Hall were nearly over before I brought myself to visit them. The first time I did so I was asked to speak to a weeping girl, so broken in heart under the preaching that she could not speak, and could only sadly shake her head in answer to what was said. During the last week of the services at Camberwell, a modest young lady, with a countenance beaming with that peace and joy which only God's children know, accosted me, and reminded me that she was the same to whom I had spoken three months before at Islington. She had found her Saviour that same week through conversations with Christian workers in the inquiry-room. I could occupy, not a letter, but several of your columns, were I to narrate the cases that have come under my notice since my scruples as to second meetings vanished. The question is, whether it is right for people to converse together about the Saviour and the plan of salvation, and to kneel together in prayer. In fact, there is no further mystery about an inquiry-room than there is in a pastor's or a district visitor's visit.

"There was, however, still one point on which I felt the gravest hesitation. 'Surely,' thought I, 'no good can come of novices and their experiences as set forth at the Young Men's Meetings.' At length one night I wandered into the tent at the back of the Bow-road Hall, where Mr. Ewing, of Dundee, was conducting the proceedings. I had not been there very long before I became conscious of a change of feeling towards this part of the work also, which from that time, instead of appearing like a blot upon the movement, I have regarded as the very brightest spot of all. I have known young men, who had left the large meetings unimpressed, to yield their hearts to God through attending these special gatherings. It would be impossible to convey an impression of the spirit of brotherly sympathy that seemed to be called forth. I cannot conceive that the most eloquent discourses of the soundest professional divines could touch the heart of a careless youth with such power as the broken utterance of a companion in the workshop, who tells how he has been brought to his Saviour, and who exhorts his young acquaintance to flee from the wrath to come. I think that there is nothing herein in contravention to the writings of the Apostle Paul."

—Indian Home Mission to the Santals:

Peter met with a most astonishing result on one occasion, when he obeyed our Lord's behest, "Let down thy net for a draught," and this has been fulfilled again in several places among the Santals, especially in a village called Matiajuri, where the pastor is a very good man, and also a number of dear Christians of some years' standing. The headman there had long been anxious to oust them, as they would give him nothing to sacrifice to the Bongas, and at last hit upon the expedient of introducing a number of heathens, thinking that by so doing he would make the place too uncomfortable for the Christians and thus compel them to go elsewhere. He succeeded in getting sixteen families to settle there, giving them the best land to cultivate, and exultingly told the Christians that now they would soon be tired of the place. The latter kept perfectly quiet until the new comers had built their houses and fairly settled down, and then they cast out their net and caught eight of the sixteen families in it, and again a short time afterwards four more of the remainder shared the same fate, so that the Manjee's last state is worse the first. These same Matiajuri Christians did not confine their operations to their own homes, but worked hard, and perfectly of their own accord, for their Master in all the surrounding villages, so that now we find children of God praising Him among the wild Santal hills, where a few years ago the tigers and other wild animals had it all their own way.

An old man called Doola, (*i. e.* Love) who was the next in authority to the headman of his village, was baptised after he was upwards of sixty years old. Nothing would satisfy him then until he had learnt to read, and this by dint of praying for help and strenuous efforts he at length succeeded in. After this he was never to be seen without his hymn book and catechism as his constant attendant, and though troubled with an impediment in his speech he was always getting hold of some heathen fellow-countryman and endeavouring to persuade him to embrace Christianity and dilating on the joys of a Christian. Although much troubled at home by his eight childrens' refractory and trying behaviour, he lived a most consistent Christian life, and was a light and example to all around him during the three years which succeeded his conversion. He had also the great joy of seeing all his children, save one or two of his sons, become Christians ere he died. One day he was bitten in the calf of the leg by a mad dog and the wound bled profusely. He turned round and killed the dog on the spot by strangling him with his hands. Some three weeks later he sent to us for medicine which was so far blessed to him, that the wound outwardly at least healed up. Three months afterwards, however, it broke open again and symptoms of hydrophobia manifested themselves. He endeavoured to bite all around him and warned people off him saying he could not help it, for wonderful to say he was in full possession of his intellect the whole time. His hands had to be kept down while he was fed, as otherwise he would have bitten his own hands in feeding himself. He sent for the other Christians of the village and with them prayed that this great affliction might be taken from him. On the second day these symptoms entirely disappeared and he was much relieved. On the morning of the third day he called his wife to him and said, "To-day I shall go home to the Lord Jesus I know, for he has told me, and I am very happy." The Christians were again sent for and when all were gathered around him he told them his time was come and asked them to join him in prayer, which he led. He then called his family round his bedside and apportioned to each their share of his property, and turning to his wife said, "I am only going on a little before and you will soon follow me, so do not grieve. I am going to the dear Lord Jesus who has many mansions prepared for us, and when you meet me there we shall never part any more but spend eternity together with Him." Then turning to the assembled Christians he exhorted them to stand fast in their faith and to follow their Saviour, saying, if they only did so they would be so happy, they would never leave Him. They continued in prayer and conversation with him for some time, and then, taking his wife's hand, he said to her, "I am going home now. Farewell," and turning himself round in his bed he quietly died. The Christians were all almost petrified with astonishment and sobbing aloud exclaimed "May our last end be like his,"—a wish we can only heartily re-echo. Love was his name, in love he lived, and in love he died.

—Mr. Moody's early life, in *Signs of our Times*:

It was not long before he was attracted to the thriving young city of Chicago. Finding a situation in one of its largest boot and shoe houses, he soon became one of the most successful salesmen in the establishment. It was his pride to foot up the largest sales of the day. He posted himself at the store door and pounced on customers as soon as they entered. If those who came of their own accord did not keep him busy, he scoured the streets and hotels to hunt up others. He joined Plymouth Church, and packed his Sundays as full of labour as his week-days. HE RENTED FOUR PEWS, which he filled from Sunday to Sunday with young men picked up in the boarding-houses or on the streets. He plunged into Sunday-school work, gathering new scholars, now for this school and now for that—denominational lines made no difference to him. It was while a member of a Congregational Church, and a teacher in a Methodist Sunday-school, that he formed the acquaintance of Mr. John V. Farwell, the rich merchant. The fellowship of spirit and work thus begun has been with both men one of the most influential forces of their

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lives. It was Mr. Farwell's intimate personal acquaintance with Mr. Moody and his work that prompted the GIFT OF THIRTY THOUSAND DOLLARS, which gave Farwell Hall its name. But the world has never known, it is doubtful whether Mr. Farwell knows himself, how many thousands more he has invested in his friend's work.

A little incident will illustrate the characteristics of the two men and their friendship. When Moody had decided to come to Great Britain, two years ago, he informed his friends of his purpose, and among those who called to bid him good-bye, just before he was to leave, was Mr. Farwell. He supposed that the English friends, on whose invitation Moody went, had supplied him with funds. But thinking he would find good use for all he had, he BROUGHT ALONG A CHEQUE FOR FIVE HUNDRED DOLLARS. It was only the other day Mr. Farwell heard, in a round-about way from a friend he met in London, that it was the proceeds of that cheque that paid Moody's passage. He had decided to go, though he had not a dollar in his pocket to go with, believing that the Lord called him, and that the Lord would send the money before it was time to start. To a man coming with such faith it was a matter of no discouragement that his first prayer-meeting in England, in York, WAS ATTENDED BY BUT FOUR PERSONS; and quite a matter of course that the prayer-meeting of four in York should be followed by prayer-meetings of four thousand in London.

—*Signs of our Times:*

In reference to the brief biography of Mr. Blackwood, on page 434 of No. 28, he has asked us to correct a misapprehension under which the writer of that article has laboured, which appears in the third paragraph, all of which should be omitted. It seems that he did not in any special or distinctive manner receive the thanks of the Queen. The third paragraph should therefore simply read as follows:—

"He went out to the seat of the Crimean War as an officer in the Commissariat Department, to which the task fell of efficiently organising the transport of provisions to the army, which had experienced great sufferings from want of a prompt and adequate supply of food and clothing. The efforts put forth in this undertaking were so well directed, that the health and comfort of the soldiers were greatly promoted." At the close of the war, it was a great change from the labours and hardships of the Crimean campaign to the gay scenes of fashionable life in London.

—At Chicago, Mr. J. Bennett Anderson, from England, described by the local press as "a young English Churchman," is preaching and conducting services of song with much acceptance. He is described as a stirring singer and an impressive preacher. According to his own statement, he commenced public speaking for Christ when he was only fifteen years of age.

—TOM MARSHALL'S EXPERIENCES.—The latter part of the life of Thomas E. Marshall, the great Kentucky orator, was a continual struggle against the power of strong drink. But the drink habit had so long been indulged that it was too much for him, and finally overcame him. At one time he said: "I sought relief, I took the pledge, and have not wanted to drink since. I would not drink again—I would not have the appetite return, not if the earth were one entire chrysolite, set all over with the richest gems of Golconda—not if the city of New York, with all the wealth and magnificence it may acquire for half a century to come—not if all this wealth were placed at my feet; by my honour and my soul, I would not have that appetite return."

These words were doubtless honest words, yet, the last utterance the great man made was: "This is the end. Tom Marshall is dying—dying upon a borrowed bed, under a borrowed sheet, in a house built by charity, and without a decent suit of clothes in which to be buried."

"Let him that thinketh he standeth, take heed lest he fall."

—The *Advance:*

FROM THE DIARY OF THE WOMAN'S TEMPERANCE UNION, CHICAGO.—*July* 1. This morning our office was brightened by the genial presence of one but lately an inebriate and liquor seller, now our earnest co-worker, Francis Murphy, of Portland, Me., and by Miss Anna E. Dickinson. The former spoke glowingly of the Woman's Union, and the progress of the cause. "The work goes on gloriously, and all that is holy comes with it!" "In Rockford, since the ladies enlisted, the profits of the retail trade in liquors have fallen off one half. Three hundred boys have been organized into a "Cold Water Army," and nearly the same number of girls into the "Sisters of the Regiment."

Miss Dickinson avowed her purpose of resuming the lecture platform, and will speak of temperance in a lecture entitled, "Father Matthew." What a help to our great reform may God make of this whole-souled lady with her rare powers of eloquence!

July 3. The ruin wrought by rum was sadly illustrated to-day. One in life's meridian told us of his fall, and consequent extremity. Most respectably connected, with brothers of great affluence and Christian liberality who had often befriended him, he had yet been the slave of drink. Last February he signed the pledge, was converted, and all went well. He was appointed at length in business, he resorted to stimulants, one week of maddened intoxication, recklessness and delirium ensued, leaving him as the tornado leaves the forest,—business, credit, friends, self-respect, peace of mind,—all gone! "I am justly punished. I shall never drink again. But what shall I do?" He was in an agony of excitement. We could not pay his passage to his wife as he wished, where he thought he might find work, but we relieved his immediate necessities, and counseled and prayed, till he grew calm, saying he would have faith in God. We shall look for further tidings apprehensively, for drink has weakened an undisciplined nature, yet capable of noble sentiments.

—*July* 12. One from Philadelphia writes us:

My thoughts daily turn at three o'clock to the meetings held by the ladies of Chicago, and often wish that I was within visiting distance, for they have left an impression upon me, that will not easily, if ever, be effaced. I think that in the future, I can say with truth and sincerity it was the turning point of my life, also *that it was good to be there;* and, also, point to the ladies of Chicago engaged in the great and glorious cause of temperance and say it was they that did it. I continually meet many of my former friends and boon companions; almost the first words after the greeting is over, are "Come let us take something for *auld lang syne's* sake", and when I inform them that I have ceased drinking they, without exception, look astonished. A great many of them even congratulate me upon it, and say they are truly glad. Some of them informed me that they had heard it, but could not credit it until they tried me; then they were convinced. Some few have laughed in derision, wished to know how long it would continue, and when informed that I hoped forever, they merely smiled and remarked "We will see."

I hope and trust they will see that I remain true and steadfast in what I have undertaken. This anniversary of the great national holiday of our glorious land was the first one for many years that I have passed without indulging in the intoxicating bowl.

My wife says she can now see me depart from my home, and not worry herself sick, about the condition in which I shall return.

Go on in your good work. I hope and trust that you will reclaim many more addicted to intemperance as I was, for I had used liquor for about seventeen years, being one year more than half my life.

July 13. Another writes from Worcester, Mass.: "I have returned home, and am keeping my pledge. Pray for me."

July 14. Said another to me this morning:

O if I had only had some good person to advise me! But those I met were tempters. I have spent $150 in the last few days in debauch. And where I have been, or what I have done I know not. I only know how much I have lost!

And the strong man wept! The heart that is not stirred to prayer or action by such facts methinks is made of stone! O for more consecrated workers! Truly the harvest is plenteous, but the laborers are few!

TELEGRAPHIC NEWS.

London, September 2nd: The ironclads, *Ironduke* and *Vanguard*, came into collision off Wicklow during a dense fog.—The latter sank in 19 fathoms of water, but all lives were saved.

Ragusa, 3rd: The Turkish troops have violated Servian territory, having burnt a village, killed some of the inhabitants, and seized upon a quantity of their cattle. Popular feeling in Servia is very excited against Turkey.

Constantinople, 6th: Server Pacha, the Special Imperial Commissioner, has telegraphed to the Porte from Moster, stating that the insurrectionary agitation in Herzegovina is greatly allayed, and that many insurgents are submitting. He also expresses his belief in the prompt restoration of order.—In consequence of the pressure brought to bear upon the Herzegovina question by the interference of the Great Powers, it is not thought likely that Servia will assume the aggressive.—The insurgents refuse to assent to the Conference of foreign Consuls arranged to take place at Mostar, on the grounds that it is under the influence of the Ottoman Porte, and demand the autonomy of Herzegovina and Bosnia under an European Prince who would pay tribute to the Porte.

London, 6th: The strikes at Oldham and Dundee terminated on Saturday, the Dundee operatives accepting five per cent. reduction in their wages and the Oldham masters having withdrawn the gross lists earning.

7th: The *Times* publishes a telegram from Shanghai stating that the difficulty arising out of the Yunnan outrage is now reported to be substantially settled, China undertaking to send a special Ambassador to England, and also to punish the guilty parties who were concerned in the murder. An indemnity is to be paid to the late Mr Margary's family, and the Trade Route between Yunnan and Burma is to be opened. The levy of taxes at Pekin is to be regulated.

Belgrade, 6th: Servia has taken measures to prevent bands of troops from crossing the frontier.

St. Petersburg, 7th: General Kaufmann telegraphed yesterday to the Czar that on the 4th instant he gained a complete victory over 30,000 Khokand insurgents upon the second advance from Khodshent. The enemy was persued throughout a distance of 15 versts with great loss both of men and war material, while the loss to the Russians was but slight. General Kaufmann further states that, upon the arrival of supplies from Khodshent, he intends to continue his advance upon Khokand.

Constantinople, 7th: It is officially announced that Servia has promised the Porte to remain neutral.—Order has been restored in Bosnia, and the insurgents in Herzegovina have almost disappeared, Turkish troops being permitted to traverse the country unresisted.

London, 9th: Knosungtao, the officiating Governor of the Canton Province, and Hougcluenihen, son of the President of the Board of Works, have been appointed conjoint Chinese Ministers to England.

Paris, 8th: A letter from Admiral Laroncier, at the time commanding the Mediterranean Squadron, has created a sensation. The Admiral who has now been superseded, declares that he will only support President MacMahon so long as he keeps aloof from the party of the September Revolution.

Madrid, 8th: Latest advices from the seat of war state that Dorregaray, with the remnant of his forces, is being hotly pursued.—Wholesale desertions are occurring and the collapse of the Carlist cause is believed imminent.

St. Petersburg. 8th: The semi-official Russian Press charges the Yakoob of Kashgar with complicity in instigating the present disturbance in Khokand.

Ragusa, 8th: Notwithstanding the official announcement of the pacification of Bosnia, further severe fighting is reported to have taken place and Turkey is despatching troops to the Servian frontier.

PASSENGERS SAILED.

Per P. and O. Str. *Thibet, 3rd*, additional:

FOR BRINDISI.—Mr H J Place.
FOR SUEZ.—The Ven Arch Gray and servant.

Per P. and O. Str. *Mirzapore, 10th:*

FOR SOUTHAMPTON.—Mr and Mrs Fortey and infant, Mrs Winter and two children, Mrs Turner and three children, Mrs Cayley and three children, Mrs Crutchley, Conductor Hickey, Mrs H. T. Dunn, Mr J Blood, Lt E G H Bingham. Mr D S Warlikar.
FOR BRINDISI.—Col Hasting Fraser, Mr W Cornell, Lt A H Anderson, Mr W C Capper, Mr C Tweedle.
FOR VENICE.—Lt-Col Lovett, Mrs Hunter and infant, Mr J Monnett.
FOR SUEZ.—Mr H B Huchting, Mr Daunt.

PASSENGERS ARRIVED.

Per P. and O. Str. *Kashgar, 7th:*

FROM SOUTHAMPTON.—Major and Mrs Guthrie, Mr S G Savage, Mr S Watson, Mr R Twiss, Mr S Tiller, Mr E Andrews, Mr D McGregor, Mr W Colquhoun, Mr T Baxter, Mr J Ashworth, Mr A W Sharples.
FROM BRINDISI.—Mr H H Buckland, Sir Charles Sargent, Captain C D Swete, Mr A Brereton, Lieut-Col Rogers, Col Hughes, Mr Blascheck, Mr J H Souter.
FROM VENICE.—Mr and Mrs Conroy, Miss Conroy, Mr Behrend, Capt Longley, 43rd L I, Hon R West.
FROM ADEN.—Magazine Sergeant Munro, Mr George Williams, Mr John Black, Mr Charles Wilson.

Domestic Occurrences.

BIRTHS.

FRASER—At Bhandara, C. P., on the 29th August, the wife of A. H. Leith Fraser, B. C. S., of a daughter.
THORLEY—On September 1st, at Middle Colaba, the wife of Mr. William Thorley, Customs Preventive Service, of a daughter.
D'SOUZA—On the 21st August, Poona, the wife of A. D'Souza, G. T. Survey of India, of a son.

MARRIAGE.

MURRAY—DARBY—September 6th, at Christ Church, Byculla; by the Rev. G. C. Reynell, J. T. Murray, Engineer I. S. Flotilla, to Miss Ellen Darby.

DEATHS.

STRACHAN—August 28th, at Haidarabad, Sind, William Lionel Forbes, son of William Strachan, Superintendent of Cotton Experiments in Sind, aged 14 months.
BLODWELL—September 6th, at Wudwan, within four hours of each other, Alice Blanche and Ethel Ada, daughters of Mr. and Mrs. Frank C. Blodwells, aged respectively 5 years and 11 months and 3 years and 2 months.

Advertisements.

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Bombay, 12th September 1874.

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